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AUTHOR Leavitt, Sister Sharon, Ed.
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ABSTRACT

This bulletin presents news and opinions of the staff of Project Brave of the St. John Valley in northern Maine. Included in this issue are the third part of an article concerning cultural life in the St. John Valley, a song in French, and many photographs of activities at Project Brave. (SK)

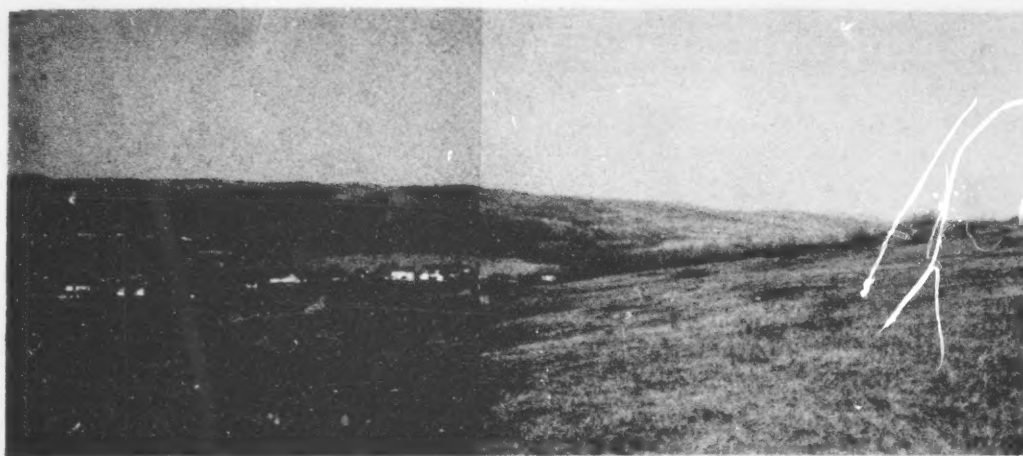
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PROJECT BRAVE

BULLETIN

U.S. DEPARTMENT OF HEALTH,
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VIEW OF THE ST. JOHN RIVER AND VALLEY

SPONSORED BY TITLE VII ESEA

St. John Valley, Maine

FL 005 154

ST. JOHN VALLEY BILINGUAL EDUCATION
TITLE VII STAFF

Omer Picard, Director

Gil Hebert, Evaluator

Sr. Sharon Leavitt, Curriculum Specialist and Brave Bulletin Editor

VALLEY CULTURE

(Adapted from Linguistic and Cultural Heritage of the
Acadians in Maine and New Brunswick)
by Marie-Anne Gauvin.

Part III

La culture de la vallée

Towards the end of the eighteenth century, the bravest Acadians determined to escape British persecution by settling new homelands in the North. These people paid a great price for this freedom, for they lived in abject poverty with help from no one. While dwelling in isolation and abandonment, their main goal was to remain unnoticed. These Acadians found solace only in their religion and their language, both of which they defended tenaciously.

Even in resettling in Acadia, many of these New Brunswick Acadians experienced yet another potential upheaval, for "Le Madawaska" was the source of serious boundary disputes between the United States and England. The area is now divided between the United States and Canada by the St. John River. How the Acadians came to settle this international territory is another ironic twist of fate.

The Acadians, who arrived in the Upper St. John River Valley in 1785, attempted to reestablish themselves in St. Anne (now known as Fredericton) on the lower St. John River.

The Loyalists of the American colonies, who sought refuge after the American Revolution, arrived in St. Anne to displace the "French squatters" once more. Some of these Acadians went to Memramcook and Shediac in the county of Moncton, New Brunswick, where suffering and insecurity were again their lot.

These immigrants landed on the south shore of the St. John River, almost directly behind the existing church of the Parish of St. David in the township of Madawaska, Maine. A large white cross (pictured) still marks the original site on which an Acadian leader, Joseph Daigle, planted a small cross in thanksgiving for having reached friendly shores.

Vers la fin du 18^{ème} siècle, les plus braves parmi les Acadiens décidèrent de fuir la persécution britannique en cherchant refuge vers le Nord. Cette liberté leur a coûté cher, car ils vivaient dans la plus abjecte pauvreté et sans le secours de personne. Leur but en vivant ainsi isolés et abandonnés était de garder leur existence secrète. Leurs seules consolations étaient leur religion et leur langue qu'ils défendirent avec tenacité.

L'Acadie, leur nouvelle patrie, ne devait pas toutefois les mettre à l'abri de toute révolte. A cette époque, le "Madawaska" était une cause de querelle entre l'Angleterre et les Etats-Unis. Ce territoire est actuellement divisé entre le Canada et les Etats-Unis par la rivière Saint-Jean. Comment les Acadiens sont-ils parvenus à s'installer dans cette région disputée? C'est là un autre coup du hasard ou plutôt de la divine Providence.

Les Acadiens qui se dirigèrent vers la haute-vallée en 1785 fixèrent leurs hameaux à Sainte-Anne, endroit maintenant connu sous le nom de Fredericton, en aval de la rivière Saint-Jean.

Les loyalistes, qui se cherchaient un refuge après la Révolution Américaine, arrivèrent à Sainte-Anne bien déterminés à s'y installer fallût-il pour cela y déloger les Acadiens qui venaient d'y dresser leurs tentes. Comme c'est toujours le plus fort qui l'emporte, un groupe d'Acadiens dut encore une fois émigrer vers Memramcook et Shediac dans le comté de Moncton, Nouveau Brunswick où les attendaient encore beaucoup de souffrance et d'inquiétude.

Ce petit peuple errant élit domicile sur la rive sud de la rivière Saint-Jean, là même où se trouve aujourd'hui l'église de la paroisse Saint-David dans la commune de Madawaska, Maine. Une grande croix (voir ci-dessous) marque encore aujourd'hui l'endroit même où Joseph Daigle, l'instigateur du groupe, érigea une petite croix pour remercier le Ciel d'avoir atteint un cite hospitalier.



Two favorable conditions greeted the Acadians in "Le Madawaska." First, the Malecite Indians were friendly and also, the land, once cleared, was fertile. Nonetheless, life was rugged due to the short summers and the long, bitter winters.

At the beginning of the nineteenth century, the Americans learned that the English had this Madawaska territory and claimed that the British had tricked them in order to expand its Canadian boundaries. Caught between the bickerings of two great powers, the Acadians of Madawaska once more claimed to be neutral. The boundary dispute continued from 1824 to 1828, keeping the Acadians apprehensive about their fate all the while.

An agreement, the Ashburton Treaty, was finally negotiated in 1841, whereby war and bloodshed were avoided. This Treaty divided the Madawaska lands at the St. John River.

Two important factors have been instrumental on the linguistic phenomenon of the St. John Valley. First, colonization took place in an era when the French language was yet unpolished and unperfected. Secondly, the historical and geographical conditions stopped the development of the French language at that era in the Valley.

Acadian speech, when first heard, may sound like some sort of "jargon" to the unwary and unappreciative ear. However, serious consideration of the analysis of Acadian speech has led scholars to the conclusion that it is actually a pure form of French. Genevieve Massignon, in "Les Parlers français d'Acadie," actually found little variance between the academically spoken French, spoken among the Acadians and the popular French spoken among the Acadians in some regions of France. Miss Massignon, native of France, remarks:

En effet, deux conditions favorables devaient adoucir de beaucoup l'existence des nouveaux arrivés. D'abord les Indiens Malécites se montrèrent des plus aimables et le sol une fois débarrassé, produisait des récoltes abondantes. Cependant la vie n'était pas toujours rose au Madawaska surtout à cause des étés trop courts et des hivers interminables et sévères.

Au début de 19^{ème} siècle, les Américains ont appris que les Anglais s'étaient emparés de la région du Madawaska et prétendirent que ceux-ci les avaient bernés en vue d'élargir les limites du Canada.

De peur d'être engloutis au milieu des disputes de deux grandes nations, les Acadiens, une fois encore, réclamèrent la neutralité. Les pourparlers concernant les limites des pays intéressés se prolongèrent de 1824 à 1828, laissant planer sur les Acadiens l'incertitude de leur destin.

Heureusement, le traité de Ashburton, signé en 1841, mit fin au désaccord international sans qu'il y ait de sang versé. Le traité stipulait que le territoire du Madawaska devrait être divisé à la rivière Saint-Jean; par conséquent, les Acadiens de la rive droite demeurèrent citoyens canadiens tandis que ceux de la rive gauche devinrent sujets américains.

Après ces données historiques, on peut conclure que deux facteurs importants ont contribué au phénomène linguistique de la vallée. Premièrement, la colonisation a eu lieu à une époque où la langue française du groupe n'était encore ni parfaite ni raffinée. Deuxièmement, les conditions historiques et géographiques en ont entravé le développement dans la vallée.

Le parler acadien peut sembler barbare et quelque peu incompréhensible à l'oreille non exercée ou nourrie de préjugés. Cependant l'analyse sérieuse du langage des Acadiens par des linguistes chevronnés a prouvé que ce parler est une forme très pure de la langue française.

"It is outstanding that even in its geographic isolation, the Acadian language did not become a dialectal French, but that it retained a great similarity to the French of France and also with the French of Canada, allowing easy communication with travelers and missionaries from either France or Canada. The difference between a mother tongue and a formal school language is less distinct (barring Anglicisms) in Acadia than in many regions of France where phonology, morphology and syntax are concerned, more so than where vocabulary is concerned."

The local color present in most of the French spoken in the St. John Valley has been perpetuated mainly through the family, the Church and the school. The first and most important factor contributing to the French language, the family environment, for these people still enjoy a strong family unity, and an astounding number of families continue to speak French in the homes. Another contributing factor is that enough people of the Valley speak this language to permit the conducting of business and community affairs in French.

The late Lawrence A. Violette, a former superintendent of schools in Madawaska, Maine, a native son of Van Buren, Maine, aptly summarized the situation and the cultural outlook of the natives of the St. John Valley. In the introduction to his booklet, How the Acadians Came to Maine, Mr. Violette states:

"The Acadians have inherited two great cultures from two great civilizations, England and France. They are proud of this dual nationality in culture. The people of the Valley Anglicize the pronunciation of their names as much as they can. They are proud to be Americans, and as such, they claim no other nationality. They are not French-Americans, they are not French-Canadians, they are Americans."

The romantic nostalgia of the St. John Valley is captured and conveyed in the following old folksong, "La Rivière St. Jean."

En effet, dans son ouvrage, Les parlers français d'Acadie, Geneviève Massignon démontre qu'il y a moins de différence entre le français académique (enseigné) et le français populaire (parlé) en Acadie que dans quelques régions de la France. Mademoiselle Massignon, qui est elle-même d'origine française, s'exprime ainsi:

"Il est remarquable, en dépit de cet isolement, que le langage des Acadiens ne soit pas devenu un français dialectal, mais ait conservé un large fonds commun avec le français de France et avec le français canadien, leur permettant de comprendre sans peine les rares voyageurs et missionnaires venant de la France ou du Canada. La différence entre langue populaire (ou langue maternelle), et langue enseignée (ou classique) est moins grande — anglicisme mis à part — en Acadie que dans la plupart des régions de France: cela tient à la phonétique, à la morphologie et à la syntaxe acadienne, plus encore qu'au vocabulaire."

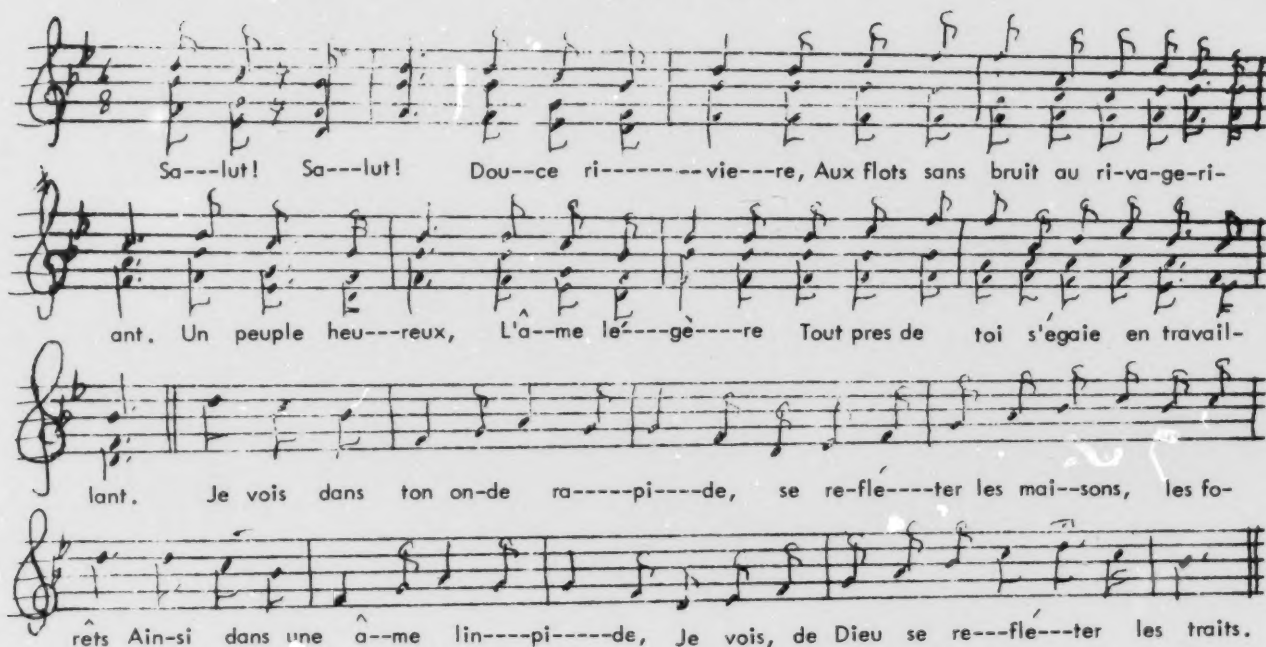
La saveur locale du français populaire perceptible dans la vallée a été perpétuée surtout par la famille, l'Eglise et l'école. Le premier facteur est sans contredit le plus important est la famille; car les liens y sont très étroits et un grand nombre de familles continuent à parler français au foyer. L'autre non moins négligeable est le nombre, imposant de tous ces noyaux réunis qui obligent les commerçants et les dirigeants à s'exprimer et à faire de la propagande en français.

Le regretté Lawrence A. Violette, natif de Van Buren et ancien surintendant des écoles du Madawaska Maine, résume d'une façon tout à fait adéquate la situation et la perspective culturelle des habitants de la vallée Saint-Jean. Dans l'introduction de son livre, How the Acadians Came to Maine, M. Violette s'exprime comme suit: "Les Acadiens ont hérité de la culture de deux grandes civilisations: l'Angleterre et la France. Ils sont fiers de cette double culture."

En plus de cela, les gens de la vallée anglicisent la prononciation de leur nom autant qu'ils le peuvent. Ils sont fiers d'être Américains et ne réclament aucune autre nationalité. Ils ne sont pas Franco-Américains, ils ne sont pas Franco-Canadiens, ils sont Américains.

La nostalgie romantique de la vallée Saint-Jean est captée et transmise dans la chanson suivante: La Rivière Saint-Jean.

LA RIVIERE ST-JEAN



Sa---lut! Sa---lut! Dou--ce ri-----vie---re, Aux flots sans bruit au ri--va--ge--ri--
 ant. Un peuple heu---reux, L'a--me le---ge---re Tout pres de toi s'egaie en travail-
 lant. Je vois dans ton on-de ra---pi---de, se re-fle---ter les mai--sons, les fo-
 rêts Ain-si dans une â--me lin---pi---de, Je vois, de Dieu se re---fle---ter les traits.

2

Flots, retardez votre voyage
 Ici les fleurs, l'air pur, la liberté
 Des gais enfants, le babillage
 Font oublier les bruits de la cité.

3

J'ai visité de belles ruines,
 De grands châteaux accoudés aux rochers
 J'aime mieux mes vertes collines
 Mon Van Buren, mon St. Jean, mon clocher.

4

Soyez béni, célester Père,
 Qui, sur ces bords avait mis mon berceau,
 Que les flots purs de ma rivière,
 Viennent un jour caresser mon tombeau.



Van Buren Junior High School choral group rehearses French folk songs of the St. John Valley — "Evangeline", "La Rivière St-Jean", and "Le Pot Pourri" — which were also included in their Spring Concert.

A record of these selections sung by these junior high students will be cut and distributed by the end of this school year.



Miss Sarah Mae Stewart, choral group instructor, and Mr. Gilles Nadeau, technical consultant, record the group rehearsal for the recording.



Diane Caron, Marylene Rossignol, and Janice Lapointe were soloists for "Evangeline" and "La Rivière St-Jean".



Jean-Paul Dionne, soloist of the lively favorite, "Le Pot Pourri".

This is the way
cake for



Sisters Sharon Leavitt and Rita Martin enjoy the hospitality of the latter's kindergarten students of Kindle School.



"Brownie talks!" exclaims "Gigi" as "Tootsie" records their pet gerbil's paper munching.



Language masters continue to fascinate this kindergartner. Aide, Mrs. Elaine Lajoie Levesque, looks on encouragingly.

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Kindle School

we make a wedding
Miss Lajoie



"Sur le Pont d'Avignon" moves both feet and spirits as instructor, Mr. Raynold Thibodeau, join the kindergartners' dancing.



French story time is enjoyed as aide, Mrs. Phyllis reads to her captivated young audience.

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St. John School



Miss Lorraine Berube presents reading and math material on the overhead projector.



Students enjoy dramatizing French folk songs; Claudette Therrien, high school volunteer, looks on with interest and pleasure.



Music and pantomime again interest young hearts — especially when teacher-aides such as Mrs. Muriel Thibodeau join in.

INTRODUCING the First Grades of



Reading can be absorbing, as this photo shows, for earphones shut out all distractions and allow individual progress.



Mrs. Ginette Doucette, aide, reviews with students French vocabulary dealing with items of clothing.



Miss Lorraine Leblanc encourages self-expression by "Les Marionnettes".



Math becomes especially challenging as Miss Angie Gagnon individualizes her instruction.

St. John School, VAN BUREN



Mrs. Della Bellefleur, teacher-aide, works with an individual student on her reading assignment.



Here the names of animals challenge the first graders.



Listening to a recording of a favorite fairy tale while reading silently transports children into the world of "make-believe".



Evangeline School, Madawaska, introduces its Title VII first grade teacher, Miss Theresa Ayotte, as she individualizes her instruction.

Mrs. Theresa Dufour, teacher-aide, helps students on a one-to-one basis. French vocabulary instruction also forms a part of the day of these first grade students.



Dancing to "Sur le Pont d'Avignon" adds joy to the day.



Another happy dance step is set to the tune of "Yankee Doodle", sung in French and in English.



First grade students are always fascinated by typewriters in Title VII classes.

TITLE VII BOARD OF DIRECTORS

The administration of the St. John Valley Bilingual Project has a board of directors which oversees the project management of funds and programs.

The members of this board must be elected representatives of their respective local districts. The three superintendents serving as members *ex officio* to the board of directors are Mr. Martin Daigle, Mr. John Houghton and Mr. Charles Tanous. Also included among the members is a representative from the U. of M. at Fort Kent, in the person of Mrs. Lowell Daigle (also in *ex officio* capacity). Representatives of the S.A.D. #33 are Mr. James Roy and Mr. Richard Morin (who has recently replaced Mr. Jean-Paul Ouellette). Representatives of the Madawaska School System are Mr. Ralph Foster and Mr. Joel Leblanc, Chairman of the Board for 1970-71. Representatives of the S.A.D. #24 are Mr. Elmer Corbin and Mr. Lorne Parent.

The board of directors is responsible for keeping the local school boards of the program informed about Title VII involvement in their respective schools. These board members work directly through the project director and are asked to give advice concerning project evaluation.

Meetings of the board of directors and the Title VII staff take place on an average of once a month. The time and interest shown by these members is greatly appreciated by the entire Title VII staff and members.

AND WHAT DOES THE ROOSTER SAY?*

True or false: all pigs say "oink-oink"? False. American pigs say "oink-oink," but foreign pigs speak in their native tongues. Japanese pigs say "bu-bu-bu" and Romanian pigs say "guits-guits". If you do not believe this, ask the children of these countries: they would not lie. The nations of the world disagree not only on ideology, religion, and international trade, but also on how to translate animal sounds into human ones.

American dogs may say "arf-ari," "bow-wow", and "woof-woof", according to taste. The Russians have "vas-vas" and "vaf-vaf", the Vietnamese have "gau-gau". Our cats go "purrrrr" when they are content. In Spain they say "arroyo-arroyo", and in France "ronron". A Wisconsin farmer awakens to the sound of, "cock-a-doodle-doo". A French farmer hears "cocorico"; a German, "kikiriki"; a Japanese, "kokokkoko"; an Italian, "chichirichi"; and a Romanian, "cucurigu".

Duck hunters in this country delight in hearing "quack-quack". Italians prefer "qua-qua"; Arabs "bat-bat"; Northern Chinese "ya-ya"; Southern Chinese "ap-ap"; and Japanese "ga-ga". What sound the ducks themselves prefer is the basis of the flourishing "duck call" industry. Ben Franklin's candidate for the U. S. national bird was the turkey, which we all know goes "gobble-gobble". But in Italy it utters "glu-glu-glu".

Our "crash" of falling objects becomes "kling" in Denmark, and "krats" in Finland. The familiar "wham" becomes "pan" in France; "catapuz-bum" in Portugal; and "patapunf" in Italy. American trains go "choo-choo", but Italian ones, "ciuf-ciuf".

We say "ouch", but a Spaniard uses "ay" to express pain; a Finn, "boi"; a Japanese, "itai" (ee-iii); an Italian, "aio"; and a Frenchman, "ouille".

*By Robert Kassel, The Catholic Digest, April, 1970

VALLEY DIALECT

(Excerpts from Louisiana-French by William Read, stressing the Acadians and their dialect)

DID YOU KNOW THAT?

COÛTER: vb. intr. Coûier les yeux de la tête, "to cost excessively." Dial.-So.; Can-Fr.

DÉMARRER, vb. tr. Untie, unfasten. Dial.-So; Can-Fr.: equivalent in meaning to St.-Fr. détacher.

DENTISS, m. Dentist. Dial.-Sw.; Can.-Fr.; Anjou, Norm., etc. St.-Fr. dentiste.

DÉPENSE: f. Buffet; pantry where provisions are stored. Dial-Sw.; Can.-Fr.

ÉCHAPE: f. A small splinter. Dial-Sw.; Can.-Fr. Equivalent in meaning to St.-Fr. écharde.

ÉGRAFIGNER: vb. tr. Scratch. Dial.-Sw.; Can-Fr. St.-Fr. égratigner.

ÉPLURE: f. Peel, rind, paring. Dial.-Sw.; Can-Fr. From St-Fr. pelure.

GRÉYER: vg. tra. To equip, furnish, provide. Ex: Il va gréyer sa maison. He is going to furnish his home."

Gréyer is used in Ibcria Parish and in the dialects of Anjou and Canada.